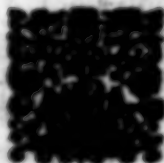


SERMON PREACHED

at WHITE-HALL, ON
the 28. of *April*,
1622.

By WALTER CVRLL, D. in
Divinity and Deane
of *Lichfield*.

Published by speciall command.



LONDON
Printed by IOHN BILL
M. DC. XXII.

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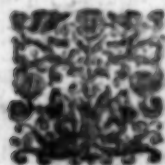
AT WINTER-HALL, ON

the 28. of April,

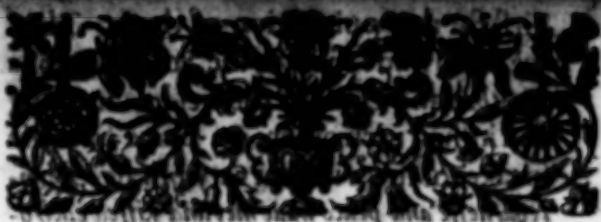
1621.

By WALTER CURRE, D. D.
Divinity and Dean
of Litchfield.

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HEBR. chap. 12. vers. 14.

*Follow Peace with all men, and
Holinesse, without which no man
shall see the Lord.*



These wordes commend
vnto our Christian pra-
ctise a double duty: the
one of Peace towards
men; and the other of
Holinesse towards God.

Wherem we may obserue two things in
generall. First, the combination and con-
iunction of these two, not peace alone, or
holinesse alone; but peace and holinesse both
together. Secondly, the order and dis-
position of them. First peace, then holinesse.

scilicet

A 3.

First:

First for the communion of them: Thus we often finde them in the Scripture, like *Jonathas* and *David* in the feldc, meeting and kissing each other: So *David* himselfe speakes of them in that very phrase, *Righeousnesse and peace haue met and kissed each other*, Plal. 85. 10. And Saint Peter would haue them such inseparable companions to vs, that hee would not haue vs found without them: *Be carefull that yee may be found of him in peace, without spot and blamelesse*, 2. Pet. 3. 14. Therefore, *Quæ Deus coniunxit, nemo separet*: Those things which God hath ioyned together, let no man separate. But as they are ioyned together in precept; so let vs ioyne them together in practise: as we finde them tied together in the Text; so let them bee knit together in our hearts, and meet and kisse each other in our liues: So following peace, that we doe not forsake holinesse, and so following holinesse, that we doe not breake peace: As some whil will needs bee great friends and fauourers of holinesse, but are vntermines to all peace: Or as others, who will

seeme

seem to be in great league and love with
peace; but are at defiance with all belinse.
For belinse without peace will proue but
factious singularity; and peace without be-
linse, but prophane conspiracie. There-
fore follow peace and belinse; not peace a-
lone, or belinse alone, but peace and belinse
both together. And in this order; first
peace, then belinse. So Christ himselfe seems
to giue peace the precedency: *If thou bring
thy gift to the Altar, and there rememberst that
thy brother hath ought against thee, leave there
thy gift before the Altar, and go thy way; first be
reconciled to thy brother, and then come & offer
thy gift, Mat. 5. 24.* Where he sends vs from
his owne altar; and will not accept our
oblation, till wee haue sought peace and
reconciliation with our brother: thereby
preferring an act of peace before an act of
piety; and shewing, that euen the holiest
of our actions are not acceptable to God,
when our affections are not peaceable to-
wards men. *Nihil placitum sine pace Deo, non
amissum ad am.* There is nothing pleasing
to God without peace, no not the gift vp-

in the *Alms*. *Alms* give light before
him, as that which prepare and make
way for it; for, *For opposite peace*
gives a great advantage and opportunity
unto holiness. It is therefore the Apostles
exhortation, that we should pray for kings
and all that are in authority, that under them
we may lead a quiet and peaceable life in all god-
liness and honesty, 1. Timoth. 2. 2. Protecti-
on in peace, is a great means to prosper
and promote religion and godliness. In
signification whereof, happily it was,
that the doores of the temple, or holy of
holies were made of Olive tree, 1. King. 6.
which is the Embleme of peace, to teach
us, that by peace we have an entrance into
holiness. As on the contrary, there cannot
be a stronger barre, or a more fatal and
forcible opposition to holiness, then strife
and contention; for such as are in the gall
of bitterness are incapable of the spirit
of holiness, Act. 1. 9. Therefore as we must
follow peace and holiness, so in this order, first
peace, then holiness; as that which makes
us both capable of holiness, and acceptable

to God in our holmes. And thus much in
 generall for the order and connexion of
 those two together, *Peace* and *Holinesse*.

In the words more particularly we may
 obserue two things, an Acte, and an Ob-
 iect, whereupon this acte is to bee exerci-
 sed. The acte vehement, to follow, pursue,
 and prosecute. The object excellent, *Peace*
 and *Holinesse*. First *Peace*, and that with
 a latitude and extent, *peace*, and *peace with*
all men, a generall and vniuersall *peace*. Se-
 condly *Holinesse*, and that vnder a heauie
 condition or commination, no lesse then
 the losse of eternall saluation, as *without*
which no man shall see the Lord. First for the
 acte, *sequi* is the word here vsed, which
 signifies not onely to follow, but to follow
 hard, with an earnest and eager pursuit: To
 runne after, So some translate it here, *Cur-*
rite post pacem & Sanctitatem, Runne after
Peace and *Holinesse*: And 1. Cor. 14. 1. *Cur-*
rite post charitatem, Runne after loue, with
 power and speed, euen as they that runne
 in a race. So the word is vsed, *Philip* 3. 12.
 Not as if I had already attayned, but I fol-

low, pursue, or runne after, that by all
 meanes I may attaine. And the 14 I *presse*,
 or follow hard toward the marke, which
 signifies an earnest, and vehement desire,
 and indeauour of attayning. And there-
 fore some translate it more significantly,
 and with a stronger Emphasis, *Persequimini*
Pacem & Sanctitatem, Persecute Peace and
Holinesse, that is, follow and follow them
 home, pursue and prosecute them with all
 possible diligence and indeauour, as those
 things which yee most desire to haue and
 enioy.

First for the obiekt of *Peace*. It is, or
 ought to be, the desire of all hearts; all the
 earth calleth for it, and the very heauens
 cannot be without it: *Sidera pace vigent*,
consistunt terrea pace, Peace it is the glory
 of Heauen, and the ioy of the whole earth.
Pax summa bonorum, Peace it is, as it were,
 the Breuiary and Abridgment of all that
 good is: Insomuch that the Iewes expresse
 all good, plenty, and prosperity by the
 name of *Peace*. At least, *Pax optima rerum*,
Peace is the chiefest and the choicest good,
 the

the best of all earthly blessings, the blessing
of blessings, a mother-blessing, as I may
say, as that which blesteth all other blessings,
and without which they are no blessings.
Tam bonum, ut sine ea nihil bonum,
So good, that there is nothing good without it.
To which purpose the Iewes haue a saying,
Cum non est Pax, nihil est, when there is not
Peace, there is nothing; as if all were nothing,
or nothing worth without *Peace*. So good,
that the Prophet *David* cannot tell how to
expresse the goodnesse of it; So sweete,
that he cannot tell how to expresse the
sweetnesse of it; and therefore breakes out
into a kind of admiration of it. *Behold, how good, and how pleasant a thing it is, for brethren to liue together in Peace,*
Psal. 133. 1. For profit, it is as the dew of Heauen,
that makes all fatt and fruitfull where it
falles: for so where *Peace* doeth but set her
foote, her steppes drop fatnesse vpon the land:
And for pleasure, it is as the sweet oyntment
powred vpon *Aarons* head, and running downe
to the skirts of his clothing, filling and re-

freshing both Prince and people with the sweet comfort of it : In the sweet saour whereof, how ought we to *follow and runne* after it? Yet such is the contentious disposition, and quarrelling condition of our nature; so apt and easie are we to fall out and quarrell vpon euery occasion, that the Apoitle is here faine to take the peace of vs, and to bind vs to the good behauiour; saying, *Follow peace with all men.*

Now *Peace* may be considered, either in respect of the Church, or of the State, or of priuate men one with an other; In all which respects, wee must euery one in his place *Follow peace.*

First, for the peace of the Church in matters of Faith and Religion. It is the Apostles rule, to *follow after Faith and Loue*, 1. Tim. 6. 11. and Ephes. 4. 15. To *follow the truth in loue*, with peaceable and louing affections; not with fiery, fierce, and furious spirits, as the maner of many is, who thinke there is no Religion, but in contention; and that a man cannot loue the truth, vnlesse hee hate peace. But the Prophet
speakerh

1117
speakeſh with another ſpirit, *Loue be truth
and peace*, Zach. 8. 19. And the Apoſtle
entreateth vs, *to ſeue one another in loue*,
indeauouring to keepe the vnitie of the ſpirit in
the bond of Peace, that there may be one Body,
and one Spirit, and one Lord, and one Faith, and
one Baptiſme, and one God and Father of all,
who is aboue all, and through all, and in vs all.
Ephes. 4. 3. And 1. Cor. 1. 10. Now I beſeech
you brethren, by the Name of our Lord Ieſus
Chriſt, that yee all ſpeake the ſame thing, that
there be no diuiſions amongſt you, but that yee be
perfectly knit together in one minde, and in one
iudgement. And againe, moſt paſſionate-
ly and pathetically; *If there be any conſola-*
tion in Chriſt, if any comfort of loue, if any ſel-
lowſhip of the Spirit, if any bowels and mercie,
fulfill my ioy, that yee be like minded, hauing the
ſame loue, being of one accorde and of one mind.
Let nothing be done through ſtrife and contenti-
on, Phil. 2. 1.

But is it thus in the Church of Chriſt?
Is there nothing done through ſtrife and
contention? yea rather, what is there, but
ſtrife and contention in the Church? Wit-
neſſe

nesse the miserable distraction of the Christian world in point of Religion, wherein not onely the vnseamed coat of Christ is diuided, but his owne blessed Bodie is rent & torne into many pieces, as if it were no better then the body of that harlot which was chopt in pieces, flesh and bones, and cast into all the quarters of *Israel*, *Iudg.* 19. 29. For so, there is nothing but Fraction and Faëtion, Schisme and Separation in the Church of Christ, which is his bodie: Church against Church, Altar against Altar, Priest against Priest, Religion against Religion, Christian against Christian; Nay, if I may so say, Christ against Christ, and God against God, while Christ is set vp against Christ, and God himselfe opposed vnder the colour of diuine authoritie.

And that in such bitternesse of Spirit, that one is become a Curse and Execration to another, blowing the trumpet of *Sheba* in defiance one of another, and saying, they haue no part in God, nor in the Inheritance of his Sonne Iesus Christ:

Euery

Every man to his tents O *Israel*. So that
 euen Religion it selfe is in a maner lost in
 the quarrels and questions of Religion; It
 faring with Religion, as it did with her in
Plutarch, who hauing many Suiters, when
 every one could not haue her to himselfe,
 they puld' her in piéces, that so none might
 haue her. For so men in Religion, *Maluit*
nullam habere, quam non suam, they had ra-
 ther there should be no Religion, then that
 their owne should not take place. And so
 distraction in Religion is the destruction
 of Religion: for while every one sayeth,
 I am of *Paul*, I am of *Apollo*, I am of *Cephas*,
 I am of *Caluin*, I am of *Luther*, I am of *Ar-*
minius, I am of *Francis*, I am of *Dominicke*,
 I am of *I e s u s*, *Nemo fere Christi est*, there
 is none almost of Christ. Thus Religion
 is turned into faction, and conscience of
 Religion lost in the controuersies of Re-
 ligion: For who is there, that had not ra-
 ther seeme learned in the controuersies of
 Religion, then conscionable in the practise
 of Religion; and that sets not more, by a
 subtile head, then a sanctified heart? in a
 word,

word, that had not rather *disputare quam
vivere*, dispute well, then liue well.

For the redresse whereof, and for the
setling of future *peace* in the Church, it
were to be wished, though it be not to be
hoped, that the pen and the presse might
be lesse set on worke, that there might not
be so many bookes of controuerfies writ-
ten as there are. For while men thus wran-
gle and write, and print one against ano-
ther, there can be no *peace* in the Church:
And I thinke I may safely say, that it were
better for the Church, to want some
trueth, then to haue no *peace*. And I
doubt not, but a man may bee saued,
though he neuer reade, or study contro-
uersies. It is sayd of *Themistocles*, that be-
ing requested to play vpon an instru-
ment, he made answer, that he could not
fiddle; and being againe asked what hee
could doe, answered, that he could make
a great City of a little one. So sayth Saint
Augustine, *epist.* 56. If thou beest question-
ed in points of subtilitie, perplexitie, and
controuerfie, answer that thou knowest
not

not what to answer, that thy learning lies
 not that way. And if thou beest further vr-
 ged, & asked what thou know'st, & wher-
 in thy learning lies; *Responde, nosse te quo-*
modo etiam sine istis, homo esse posuit beatus;
 Answer, that thou hast learned to know,
 how a man may be saued without these.
 And it was the iudgement of *Sisinnius* a
 learned man, hauing speech with the Em-
 perour *Theodosius*, touching the pacificati-
 on of matters in religion; that a speciall
 meanes to make all quiet, was to forbid all
 dialecticall disputations, as whereby the
 rent of Schisme is ever made greater, but
 neuer lesse; and the fire of contention
 more kindled, and increased, but the heat
 thereof nothing quenched, or abated. Dis-
 putations and disceptations of controuer-
 sies, for the most part, being vnderaken
magis animo malignitatis, quam studio verita-
tis; rather for contention, then for truthes
 sake; rather in an eagerneesse of spirit, to
 vent their owne passions, and vpholde a
 side, then in any true zeale of the spirit, to
 iustifie and vphold the trueth. *Quibus po-*

C
 tior

tior est victoria, quam veritas, who had rather have the victory themselves, then the truth should. Such being the loue of men to themselves, *ut nemo patiatur se vinci, licet sciat rem esse qua audit*, that no man will suffer himselfe to bee overcome, though he know it to be true that is said against him. *Nec veritati, nec paci cedere norunt*, as Saint Augustine saith of the Rogatians, They will yeeld neither to truth nor peace. And, *Inanis omnis disputatio sine cedendi voluntate*: where there is no mind of yeelding, there is no end of disputing: but that end, which the Apostle speaks of, *enuie, strife, raylings, and gallings one of another*, 1. Timoth. 6. 4. And therefore the 2. Tim. 2. 14. hee chargeth Timothie to charge his hearers, and that deeply, *before our Lord Iesus Christ, that they contend not in words which is to no profit, but to the subuerting of the hearers*. As whereby the whole are many times wounded, and the weake seldom or neuer strengthened. And if we must not contend in words, much lesse in writing and printing. *The tongue*. (sayth Saint

1123

Saint Iames) is able to set the whole world on fire, if once it bee kindled with the coale of contention. What then is like to bee the flame, when as if the tongue could not make it burne fast enough, they put paper to it, and set and send forth books set on fire from hell, to cast the coales abroad, and to carry the flames where the tongue cannot reach? Books fraught full of nothing but pestilent and bitter malice, and the most shameles, desperate vntruths, that the Deuill the father of lies can helpe them to deuise. As if they were not written in defence, but in defiance of the truth, and of all peace and loue, modesty, and honesty, religion, God, and all that good is. And in which they spare not, to spit their poyson in the face of Princes. Of all which, if there were a fire made, as was of the bookes of curious Artes, Acts 19. we might truely say of it, as *Agessilaus* said of the Vsurers Billes and Bonds, when he saw them all of a light fire, that he neuer saw a brighter, or a better fire in his life. The flame whereof perhaps might expiate

some part of their offence, which otherwise will one day helpe to increase their flame ; when they shall wish with him, that they had neuer had so much learning, as to know how to write a letter , hauing done more harme to the Church of God by their writing, then euer they were able to doe good by all their learning.

Not that I think it not lawfull to write in matters of controuersie ; for it is not only lawfull, but expedient and necessary in some cases, that *Truth should bee iustified of her children* ; so it bee done in Season, with learning, grauity, moderation, and iudgement. But I hold it neither necessary, nor fit, for euery man in defence, or pretence of the trueth , to answer euery dog that barkes with barking againe. And it is but the distempered passion of some, to thinke the truth betrayd, except they write and fight for it. For he that enters vpon the publike defence and maintenance of any cause, without necessity compelling , or authoritie calling him thereunto, is either contentious, or in danger to be contentious. But

But I say no more in this point. If any
 man list to bee contentious, we haue no such
 custome, neither the Church of God, 1. Cor. 11.
 6. For the Churches custome hath beene,
 and euer ought to bee this; to fly conten-
 tion, and by all meanes to follow peace. And
 if no other meanes bee left vs, yet by our
 prayers, lifting vp our eyes, and hands, and
 hearts vnto the God of peace, and bowing
 our knees vnto the Father of our Lord Ie-
 sus Christ, that he would settle peace in his
 Church, that therein wee may all of vs
 ioyne hearts, and hands, in the true know-
 ledge, and worship, and seruice of God, and
 of his Sonne Iesus Christ.

And forasmuch as the Peace of the
 Church depends much vpon the Peace of
 the State, we must also follow that. Which
 Peace of State, may be considered, either in
 respect of a State in it selfe, or in respect
 of one State with another. For Peace of,
 or with States abroad, the care thereof be-
 longs properly to Princes, and publique
 persons; such as haue in their hands the
 Soueraigne power of peace and of warre.

And how that hath beene followed by him
 that professeth himselfe, no lesse a maker
 of *peace*, then a defender of the Faith, the
 world can witnesse. For which his blessed,
 and christian care of the Common *peace*,
 whatsoeuer the successe be, blessing and a-
 bundance of blessing shall bee vpon his
 Royall head. For if the mouth of Christ
 hath pronounced them blessed that make,
 or but endeauour to make *peace* betweene
 man and man, betweene one man and a-
 nother; blessed, and thrice blessed, and euer
 blessed, shall hee bee, that makes, or seekes
 to make *peace* betweene Kings and Kings,
 betweene Nation and Nation, & betweene
 Princes and their people; blessed shall hee
 be of God, and blessed of man, blessed in
 this life, and blessed in the life to come.
 And for the Councillours of *peace*; *Ioy*
shall bee vnto them, Prou. 12. 20. And the
 blessing of Dauid vpon Abigall shall bee
 vpon their heads: *Blessed bee their Coun-*
sels, and blessed bee they of the Lord, that
keepe Kings from shedding of blood, 1.
 Samuel 25. But for vs that are but priuate
 persons,

persons, our part is onely to pray for the
*peace of States, that God would giue vnto
 all nations vniity Peace and concord.* And
 neuer was there more need of this prayer,
 then in this fearefull combustion, and
 confusion of the Christian world, wherein
 there is nothing but *warres, and rumors
 of warres; nation against nation, and king-
 dome against kingdom,* as if those last
 times were come vpon vs, spoken of by
 our Sauour, Matthew 24. *The Kings of
 the earth are risen vp, and the Princes take
 counsell, and are assembled together against the
 Lord, and against his Christ,* Psal. 2.2. There-
 fore *pacem spiremus, & suspiremus coram Do-
 mino,* let vs breath out prayers, and sighes
 for *peace* before the Lord; that it would
 please him, *who hath the hearts of Kings
 in his hand, as the riuers of water, to
 turne them whithersoever he will,* so to go-
 uerne the gouernours, and so to rule the
 rulers of the world, that their hearts may
 be enclined vnto *peace*, and that they may
 thinke the thoughts of *peace* and rest vnto
 his Church and people. Yea, so ought we

to bee affected vnto *Peace*, that euen then when the weapons of warre are in our hands, *peace* should bee in our hearts, and prayers for *peace* in our mouthes. And that our prayers may speed the better, and be the more effectuell with God for *peace*, let vs ioyne with them the practice of repentance, and good life: let vs first make our *peace* with God, that wee may the better preuaile with him for *peace* with men. *For the worke of righteou/nesse is peace, euen quietnes and assurance for euer, Eſay 32. 17.* And where a mans wayes please the Lord, hee maketh his enemies to bee at *peace* with him, *Prou. 16. 7.*

As for the *peace* of our owne State, whether in respect of *peace* abroad, or *peace* at home, this exhortation, to follow *peace*, may seeme needles vnto vs; *peace* hath so long followed, and doth yet hold and embrace vs in her armes, the terrours of the sword are not vpon vs, but we dwell in the tabernacles of *peace*, and sit in safetie every man vnder his vine, and vnder his figtree; wee build and plant, and sowe and reape,
and

and buy, and sell, and lie downe, and rise vp,
and liue, and die, and goe to our graues in
peace, and there is none to make vs afraid.
Blessed be the God of *peace* for it, and hap-
py weif wee knew the blessing of it: but
we haue so long fed vpon the sweet plen-
ty of *peace*, that many haue taken a surfett,
and grow weary of it, (as the Israelites
did of *Manna*) wishing for war, and com-
playning that their soules are withered,
and dried vp with this long *Peace*. But
did the heat of war beat vpon our heads,
as it doeth vpon other nations, wee would
make more account of the sweete shade of
Peace, vnder which wee now sit, as *Iouan*
did of the shadow of his goard, when the
Sunne beat vpon his head. For *peace* is one
of those good things, whereof wee know
not the worth, till we feele the want. There-
fore though we haue *peace*, yet let vs follow
peace, follow it with our prayers, and with
our thanks: without thanks to God, for
that blessed *peace*, which we haue so long
inioyed, and for our peacefull King, vnder
whose gracious government wee haue so
long

long enjoyed it, and so many good things
with it. And likewise with our prayers to
God, for the happy continuance both of it
and him; that peace, and abundance of peace
may dwell in our land, and bee continued
with vs for euer, as long as the Moone en-
dureth.

For the better keeping and continuing
whercof, *Salomon* giues vs this rule, *not to
meddle with them that are seditious, or, that are
giuen vnto change*, *Prou. 24. 21.* For desire of
change and alteration, it is the poother, and
mouer, and maker of much sedition; and
they that are troubled with this itch of In-
nouation, they cannot but be rubbing vp-
on Maiestie it selfe, and could be content
to turne Monarchy into Anarchy, or into
any thing, so they might be doing. And
some such turbulent Tribunes there are in
every State, who out of their glorious,
vaine glorious humour of popularity,
would be counted Angels, though it bee
but for stirring and troubling of the wa-
ters. Yea not onely the desire, but the very
feare of alteration, and toleration, may

some time prooue seditious, when busie men will be busying themselves, and buzzing into others, a feare of that, whereof there is no feare. Which priuie murmurings, and mutterings what are they, but the spirit of sedition, speaking low out of the ground, and whispering out of the dust as the Prophet speaketh, *Esa. 29. 4.* and would speake out, if it durst: But *into their Councels let not our soules come*, if wee will be the true followers of Peace.

Lastly, we must followe Peace among our selues, one with another: Of which the Apostle saith. *Be at peace among your selves*, 1. Thes. 5. 13. And our Saviour, *Have peace one with another*, Mat. 9. 50. And surely a blessed thing it is for men, to liue in loue and peace one with another: For where Peace is, God is; *Be of one minde, liue in peace, and the God of peace shall be with you.* 1. Cor. 13. 11. And where God is, there all good is: As on the contrary, where Peace is not, God is not, but the deuill, and all manner of euill. So saith Saint Iames; *Where enuying and strife is, there is confusion and euil.*

long enjoyed it, and so many good things with it. And likewise with our prayers to God, for the happy continuance both of it and him; that ~~peace~~, and abundance of ~~peace~~ may dwell in our land, and bee continued with vs for cuer, as long as the Moone endureth.

For the better keeping and continuing whereof, Solomon giues vs this rule, *not to meddle with them that are seditious, or, that are giuen vnto change*, Prou. 24.21. For desire of change and alteration, it is the mother, and mouer, and maker of much sedition; and they that are troubled with this itch of In-nouation, they cannot but be rubbing vpon Maiestie it selfe, and could be content to turne Monarchy into Anarchy, or into any thing, so they might be doing. And some such turbulent Tribunes there are in every State, who out of their glorious, vaine glorious humour of popularity, would be counted Angels, though it bee but for stirring and troubling of the waters. Yet not onely the desire, but the very feare of alteration, and toleration, may

some time prooue seditious, when busie men will be busying themselves, and buzzing into others, a feare of that, whereof there is no feare. Which priuie murmurings, and mutterings what are they, but the spirit of sedition, speaking low out of the ground, and whispering out of the dust as the Prophet speaketh, *Esa. 29. 4.* and would speake out, if it durst: But into their Counsels let not our soules come, if wee will be the true followers of Peace.

Lastly, we must followe Peace among our selues, one with another: Of which the Apostle saith. *Be at peace among your selues,* 1. Thes. 5. 13. And our Sauour, *Have peace one with another,* Mar. 9. 50. And surely a blessed thing it is for men, to liue in loue and peace one with another: For where Peace is, God is; *Be of one minde, liue in peace, and the God of peace shall be with you.* 2. Cor. 13. 14. And where God is, there all good is: As on the contrary, where Peace is not, God is not; but the deuill, and all manner of euill. So saith Saint Iames; *Where enuying and strife is, there is confusion and euil.*

ry euill worke, Iam. 3. 16. Therefore let vs
 follow peace, as it is in the Text, and those
 things, that make for peace, Rom. 14. 19.
 Of which Saint *Augustine* giues this rule,
Inimicitia colare cautiſſimè, ſerre equiſſimè,
ſuare ciuiſimè, To auoide ſtrife and enmi-
 tie as carefully as we can, to beare it as qui-
 etly as we can, and to end it as quickly as
 we can. For the effecting whereof, *aboue*
all things, let vs follow after loue, as it is, 1. Cor.
 14. 1. bearing and for bearing one another in loue,
 Ephes. 4. 2. which *Caluin* calles *fomentum*
Peace, the fomentation of Peace, as where-
 by Peace is eſpecially kept and preſerued
 amongſt men. For loue enuyeth not, it bo-
 ſteth not it ſelfe; it is not puffed up, it diſdai-
 neth not, it ſeeketh not her owne things, it is not
 prouoked to anger, it thinketh not euill, it ſuffe-
 reth all things, it endureth all things, 1. Cor. 13.
 And where theſe things are, there cannot
 but be Peace: But eſpecially, let vs labour
 for this fruit and effect of loue in vs; Not
 to ſeek our owne things, For this one poi-
 ſellue, (*nam*) is that which breakes peace,
 and makes ſtrife and ſturre in euery place,
 and

and sets all the world together by the eares.
 Therefore let vs put on equall and yeeld-
 ing affections, not standing too stiffely
 vpon the strict rigour of our right;
 but sometime, for peace sake, part with
 some part of our right, and in all matters,
 to yeeld as farre, as in all reason and equi-
 tie we may. For *Summum ius, summa dis-*
cordia; (saith Luther) Extremitie is the
 cause of much enmitie. And therefore,
 when there was like to be strife betweene
Abraham and *Lot*; about the feeding of
 their cattle; *Abraham* was content to pur-
 chase his peace, with the price of his right;
 giuing him free choyce, to feed where hee
 would, when as the whole land belonged
 vnto himselfe. *O si iuuenem aliquem iuristam*
in consilium adhibuisset, saith Luther vpon
 that place, O if hee had asked counsell of
 some yong Lawyer, he would neuer haue
 aduised him to such a peaceable course as
 this, To part with any part of his right, for
 peace sake; but to haue stood punctually
 vpon his right and rule, *usque ad apicem iu-*
ris, euen to the least title of the Law. But

if wee will be the children of *Peace*, let vs rather follow the practise of our Father *Abraham*, then the aduise of those counsellors of contention, that perswade vs to nothing but Law and right.

Yea, if we will follow *Peace* aright, wee must not stay till *Peace* come to vs, accepting a peaceable hand when it is offered: But we must yeeld so farre from the pride of our hearts, and the strength of our stomacke, as to be *Primi in Pace*, first in the *Peace*; we must seek it, and sue for it, and follow after it, when it seemes to turne the backe vpon vs, and to flie from vs; for so the word signifies, to *follow* that which flies from vs. Therefore saith the Prophet *Dauid*, *Seek peace and pursue it*, Psal. 34. 13. So saith our Saniour, *Goe, and be reconciled to thy brother*, Matth. 5. 24. Stay not till hee come to thee; but goe thou to him with an Olive branch of *Peace* in thy mouth, and speake *Peace* vnto him, saying, *Is it Peace my brother? is thine heart right towards me, as mine is towards thee?* If so, let there be *Peace*, I pray thee, betwene thee

thee and mee. Thus *Abraham*, though hee were the elder, and the vncke, and every way the better man, and had the better cause; yet did he first seeke Peace with his nephew *Lot*, saying, *Let there be no strife, I pray thee, betwene mee and thee, for wee are brethren*, Gen. 13.

And as we must thus follow all peace, so also with all men: Follow peace with all men, which is the extent and latitude of it. And a large latitude it is: so saith *Cocumenius*, *Multa est huius dicti latitudo*. Its a wide word and carries a great breadth with it: yet the Apostle elsewhere, giues it the same extent, *Liue peaceably with all men*, Rom. 12. 18. where the Syriack translation hath it, *Cum omni filio hominis*, with euery sonne of man: Not only with our friends, and such as loue vs, but also with our enemies, and such as hate vs: not onely with the good, but also with the wicked; but not in their wickednesse, *Pax cum vtriusq; bellum cum vtriusq;* peace with the men; but not with their manners; with their persons; but not with their conditions. We must haue

haue peace with all the world, but the Di-
uell, and sinne.

And therefore whereas it is sayd, *Fol-
low peace with them that call on the Lord out of
a pure heart*, 1. Tim. 2. 22. The meaning
thereof is not, that wee must haue peace
only with them, but especially with them:
so that they much mistake the Text, and
the truth, that out of a surly singularity,
will haue peace with none, but the pure,
and the pure in their sence: as for others,
that are not of the same pure straine with
them; they will not so much as inter-
changeably vse the duties of common
humanitie, *nec monstrare vias, eadem nisi sa-
cta colenti*: nor scarce shewe a man the
way, that goes not the same way with
them. And as Optatus sayth of the Dona-
tists, *Docentur multi, no aue dicant cuiquam no-
strum*, Many are so taught, that they thinke
it a sinne to say, *God speed*, to one of vs.
Nay, there are who thinke it, not only no
sinne, but a matter meritorious, to hate,
persecute, curse, kill, and exercise all man-
ner of cruelty, not onely vpon the bodies

of

of the living, but also vpon the very vynes
 and ashes of the dead, if they but differ
 from them in some point of Catholike Re-
 ligion, as they call it: and when they haue
 done, thinke they haue done God good
 seruice therein. And to this purpose, there
 hath been a Trumpet blown, *Classicum belli*
sacri, so he calls it, the Trumpet of the ho-
 ly warre, wherein hee incites and stirres
 vp the Emperour, and all Catholike Prin-
 ces, to take armes, and make warre vpon
 the Protestants (*heretiques* he calles them)
 in all places; to fill all with fire and sword,
 and battell, and blood, and vterly to de-
 stroy and root them out of the earth, that
 the name of a Protestant may neuer more
 be heard of in the world. Yea, hee dares
 threaten them with the feare and commi-
 nation of some fearefull and heauy iudge-
 ment, to fall vpon them, if they do it not.
Tantum Religio potis est suadere malorum, So
 powerfull in perswasion is Conscience
 misgrounded and misguided in Reli-
 gion.

Gaspar. Sci-
 oppius edit.
 1618.

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But

But the Apostles exhortation is large and generall, extending vnto all, *Follow peace with all men.* Which extention doeth yet admit of a double restriction and limitation, according to that of the Apostle, *As it is possible, and as much as in you lieth, haue peace with all men,* Rom. 12. 18. We must vse all means, to haue peace with all men; in Religion, so farre as may stand with the trueth of God, and of a good conscience; in State, so farre, as with honour and safety wee may; and in priuate one with another, so farre as on our parts with any conuenient possibility we can. For some such contentious and vnquiet spirits there are, that wee can haue no peace with them: Not only contentious, but *louers of contention,* 1. Cor. 11. 16. Such as *hate peace,* who when wee speake to them of peace, are altogether for warre, Plal. 120. 6. With these, there is no peace to bee had. And therefore in this case, it is enough for vs, to seeke peace with them, to speake peace to them, and to bee peaceable affected

sted towards them, and if they will not
haue peace with vs, our peace shall returne
into our bosomes: that is, wee shall haue
the comfort of it in our selues, and the re-
ward of it with God, though wee haue
not the fruit and effect of it with men.

Therefore let vs *Follow peace with all men.*
And neuer may any strife bee heard of a-
mongst vs, but who shall hate strife most,
& who shal follow peace with swiftest paces.

And thus following peace with men,
we shall haue peace with God; euen with
the God of peace, who will bee with vs
for euer in peace: So that we shall liue in
peace, and die in peace, and raigne with
him in peace euermlasting: *a peace unspeakable and glorious; a peace that passeth all understanding,* which the God of peace will giue
vnto all them, that truly follow peace.

And not Peace onely, but Holinesse also,
Follow peace and holines, sayth the Apostle:
For there may be peace without holines, nay,
agaunst holines, as Herode and Pilate were
made friends, and agreed together to put

Christ to death. *Est & Daemonum legio concors*, there is an vnholly league amongst the Diuels. But our *peace*, it must be ioyned with *holines*: it must bee a holy *peace*. For as we are called *unto peace*, 1. Cor. 7. 15. so we are called *unto holines*, 1. Thess. 4. 7. Therefore let vs follow our calling, which is an *holly calling*, 2. Tim. 1. 9.

Holines, it is Gods owne Image and likeness in vs; a very beame, as it were, of the diuine light shining in vs; therefore called by Saint Peter, *the diuine nature* 2. Pet. 1. 4. Because therein wee resemble God, as in a speciall parte, or property of his diuine nature. It is the Character of Christ, the Print of the Spirit, the signe of a Saint, and the glory of men and Angels: and without which there is no glory. For let a man haue all the glory of the world, and haue not *holines*, *aut nihil est*, *aut nihil prodest*, It is all nothing, or nothing worth. Therefore follow *holinesse*.

But how must wee follow it? In the kindes of it, in the parts of it, in the degrees.

degrees of it, and in the meanes of it.

First, in the kinds of it; which we may conceaue to be two, the one imputed, and the other imparted. Our imputed holines, is the holines of Christ, truely and properly inherent in him; but so imputed vnto vs of God, through Faith in him, that we are thereby accepted, and reputed as holy in the sight of God, as if it were inherently in vs. But besides this holines imputed to vs, there is another holines imparted to vs: which is either Habituell, or Actuell; wrought in vs, or wrought by vs. Habituell holines imparted to vs, is a diuine spirituall qualirie wrought in vs, by the Spirit of God, whereby *we are renewed in the Spirit of our mindes*, and indued with all such sanctifying and sauing graces, as are proper to the Saints. Now howsoeuer wee must *follow Holines*, in both these kindes, *labouring to be found in Christ, not hauing our owne holines; but that which is through the Faith of Christ*, as the Apostle speaketh, *Phil. 3. 9.* As also that holinesse,

which is wrought in vs, by the gracious working of the holy Ghost, and is therefore called the *Sanctification of the Spirit*, 1. Pet. 1. 2. Praying with the Prophet *Dauid*, *Creat in me a cleane heart, O God, and renew a right Spirit within me*, Psal. 51. 10. Yet the holinesse properly here meant, I take to bee that actuall holinesse, which is to bee wrought by vs, when by the power of grace giuen vnto vs of God, *We sanctifie our selues*, (as Saint Iohn saith) 1. Iohn 3. 3. And this holinesse is likewise two folde; either inward in heart, in the thoughts and affections of the heart; or outward in the actions and operations of our liues. Saint Paul expresth them, by being *holy in body and in Spirit*, 1. Cor. 7. 34. By *cleansing our selues from the filthines of the flesh and spirit*, 2. Cor. 7. 1. Saint Iames, by the *cleansing of our hands*, and the *purging of our hearts*, Iames 4. 8. For it is not enough, to carrie a faire shew of holines, in the open parts and passages of our life, and to haue our secret, and vnscene parts

parts full of all filthines. Nor yet, to haue
 a good heart to God, as some speake, and a
 lewd life to the world, as some suppose
 they may: And that *intus fire est, non labo-
 randum*, if all be well within, they need care
 for no more; and so they weare *Holinesse*
 next their skin, it matters not much what
 profane stuffe their liues be made of. But
 we must be like the *Kings daughter*, who
 as she was all glorious within; so her cloa-
 thing also was of wrought gold, *Psal. 45.*
13. And like the *Ark* of God, which was
 overlaid with pure golde, both within and
 without, *Exod. 37. 2.* hauing a good con-
 science, as the ouerlaying of gold within;
 and a good conuersation, as the ouerlay-
 ing of gold without: *Providing for honest*
things, not only before God, but also before men,
2. Cor. 8. 21.

Secondly, wee must Follow holines in the
 parts of it, which are two. The one priua-
 tiue, in reforming that which is euill: the
 other positiue, in performing that which is
 good. The Prophet *Zacharie* expresth
 them

1144 them, by putting off the filthy garments of sin from vs, and by putting on change of new raiment, Zach. 3. 4. Euen that raiment of fine linnen, pure and shining, which is the righteousness of the Saints, Reuel. 19. 8. The Apostle Paul expresseth them, in the like phrase of putting off, concerning our former vaine conuersation, the old man which is corrupt through deceauable lusts, and putting on the new man, which is created after God in righteousness and true holines, Ephes. 4. 22. As wee must cast away the workes of darkenes, so wee must put on the armour of light, Rom. 13. 12. As we must deny vngodlines, and worldly lusts: So wee must liue soberly, and righteously, and godly in this present world, Tit. 2. 11. For it is not enough vnto true holines, to depart from euill, but we must also doe good, Psal. 34. 14.

And for the extent of our holinesse in both these; we must not onely cleanse our selues from some, but from all filthinesse; and that both of the Flesh and Spirit; and grow vp, not onely into some, but into all holines, 2. Cor. 7. 1, being holy in all manner
of

of conversation, 1 Pet. 1. 15. It was the saying
of one, and it is the conceit of many, *alys in*
rebus pietatem colas, sanctitatem serues, God
bee mercifull to mee in this, or that sinne,
and in other things I will be holy, yea mar-
ry will I. But sanctification admits of no
such dispensation; he that makes not some
conscience of all sinne, makes no true con-
science of any; and hee that is not in some
measure sanctified in every part, is truly
sanctified in no part. For Holinesse it is as a
leuen leuening the whole lump, & sprea-
ding the sanctifying power thereof
through every part and passage both of
heart and life. And therefore the Apostle
praying for the sanctification of the The-
salonians prayes that God would Sanctifie
them throughout, that their whole spirits, and
soules, and bodies, may bee kept blamelesse vnto
the comming of our Lord Iesus Christ, 1 Thel.
5. 23.

Thirdly, wee must follow holines, in the
degrees of it, not contenting our selues
with an *buc rosque*, thus farre will I goe in
holines

holinesse and no farther; saying with the
 monke in Saint Bernard, *Nec peior fieri volo,*
nec melior cupio, I will bee no worse, and I
 care not to be better. For wee no sooner
 cease to bee better, but we beginne to bee
 worse: nay, we were neuer truly good,
 if we desire and endeaour not to bee bet-
 ter. Let vs therefore follow *holines*, with an
volterius, yet further, still increasing with
 the increasing of God, and endeaouring
 to a further measure and degree of *holines*,
 according to that of Saint Iohn, *He that is*
righteous, let him be more righteous, and hee
that is holy, let him bee more holy, Reuel. 22.
 11. And Saint Paul is vehement in this
 point of progresse and proceeding, in the
 way of *holines*, *We beseech you, brethren, and*
exhort you by the Lord Iesus, that as you haue
receaued, how you ought to walke, and to
please God, so ye would abound more and more,
 1. Thess. 4. 1. And certainly, *Suauiissima est*
vita, sentire se indies fieri meliorem; It is a
 most sweet comfort to a mans life, to finde
 and feele in himselfe, the powerfull experi-
 ence

ence of a daily growing and going on in an holy and sanctified course of life. For this, it is a true testimony to his soule, that his *bolines* is true and sincere; euen as the Seale of God vpon it, that it is from God.

Fourthly, wee must *follow bolines* in all the holy meanes of it, whercof I will name onely two, and but name them, the *Word*, and *Prayer*. For of men it may be said, as Saint Paul saith of the creatures for meat, *that they are sanctified by the Word and Prayer*, 1. Tim. 4.

First for the *Word*, it is the ordinary outward meanes which God hath sanctified, to sanctifie vs. *Father, sanctifie them with thy truth, thy Word is the truth*, saith our Sauour, Ioh. 17. 17. And Ioh. 15. 3. *Now are you cleane through the Word, which I haue spoken to you*. In which respect, the Word of God is called, a *pure Word*, Prou. 30. 5. Psal. 119. 8. *pure*, not onely *formaliter*, because it is pure in it selfe, and contrary to all corruption of life, but also *effectiue*, because it hath this power and efficacie, to make vs

pure and holy. Secondly, as the *Word* is the meanes from God, to worke holines in vs, So *Prayer* is the meanes from vs, to obtaine holinesse from God. A powerfull meanes, so powerfull, that the very power of Sanctification is with it: For by it is the Spirit of sanctification and holinesse given vnto vs: So saith our Sauour, *How much more shall your heavenly Father giue the holy Spirit to them that aske it*, Luke 11. 13. And to this purpose wee shall obserue in the Scripture, that the holy Ghost did then especially come vpon men, when they were at their prayers, Actes 2. 1. and 4. 31. As supplication is the meanes of sanctification, so the time of supplication is the time of Sanctification. And therefore if we would be holy, and liue well; let vs bee deuout, and pray well, for hee that prayes well, can neuer liue ill.

Thus must wee follow holinesse, indeauouring by all meanes, to separate our selues from euery knowne sinne, and to sanctifie our selues in all holy obedience

vnto

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vnto God, by a hearty desire, and a holy
endeauour to frame both our hearts and
liues in all things according to his holy
will and pleasure: So that though there
fall our many intercurrent infirmities in
the course of our liues; yet, it may still
be the generall bent, the constant and full
purpose of our hearts, and the entire desire
and endeuour of our soules, in nothing
willingly to sinne against God, but in all
things to please him, and to approoue our
selues vnto him.

An exhortation, if euer, and for any,
for vs, and for these times most necessary:
Wherein prophanenesse hath set her foot
vpon the necke of holines, and the whole
world lies drowned in a deluge of vnsan-
ctified liuing: as if men had made this
Law amongst themselves, and sworne to
obserue it in their practice, *Let no man a-
mongst vs be holy.* Insomuch that he that de-
parteth from euill is counted mad, as the Pro-
phet speaketh, *Ec. 5. 1. 5.* And it seemeth a
strange thing vnto them, that others runne not

with them, into the same excesse of riot, and therefore speake they euill of them, 1. Pet. 4.4. So that if we but tell them of a holy and sanctified life, they are ready to tell vs, that this is no age for Saints; that they will not be so holy, as to goe to heauen before their bones bee colde; that sanctity is but a sullen quality, that makes a man vnfit for any good company. Thus doe they scoffe at sanctification and holines, the meanes of their saluation and happinesse; and make themselues merry with their owne damnation. But we must tell them againe, that he that will not bee a Saint, a mortified Saint on earth, shall neuer be a Saint, a glorified Saint in heauen. And he that will not be so sullen, as to bee holy, for feare of loosing the comfort of good company (as they call it,) shall neuer be so happy, as to enioy the blessed comfort and company of God and his holy Angels.

For without holinesse no man shall see the Lord. In which blessed vision of God consisteth all our happines. For so the summe

summe and substance of that blessed saluation, which we all expect and looke for in the heauens, is expressed in Scripture, by the *seeing of God with open face*, 1. Cor. 3. *By the seeing of him face to face*, 1. Cor. 13. *By the seeing of him as he is*, 1. Iohn. 3. So the Schoolemen say, that *visio Dei est tota merces*, The seeing of God is the plenary reward promised to the Saints. The glory of blessed spirits, their euermlasting pleasure, fulnesse of blisse, perfect beatitude, and totall glorification. So Christ himselfe maketh all the blessednes of our saluation, to consist in this, that wee shall see God: *Blessed are the pure in heart, for they shall see God*, Matth. 5. 8.

Now thus to see God, it is fully to enioy God, and in him all the good things of God, who himselfe shall bee all in all vnto vs, euen the vniuersall felicity of all his Saints: as in whom wee shall haue in an eminent sort, whatsoeuer may moue admiration, cause delectation, and giue contentation: euen an vniuersall collection.

tion of all blessings, comforts, and contentments: So that though wee be but men, yet seeing God, and being with God, wee shall liue as it were the life of God, in fulnesse of ioy and pleasures for euermore.

Which blessed estate of saluation and happinesse, can neuer bee attained vnto, but by the meanes of sanctification and holinesse: *God hath chosen vs vnto saluation*, sayth the Apostle, *but through the sanctification of the Spirit*, 2. Thessal. 2. 13. *Holinesse*, it is as the *Perspectiue*, through which wee must see God. No man can come to saluation, as the end, but by sanctification as the meanes. No sanctification in this life, no saluation in the life to come. No holinesse heere, no happinesse heereafter. It is as possible, to see the Sunne without eyes, as to see God and be laued without holinesse. *The kingdom of God is an vndefiled kingdom*, 1. Peter 1. 4. Because none that are defiled shall enter into it. *There shall in no wise enter*
 nois into

into it, any vncleane thing, or whatsoeuer
worketh abomination, Reuel. 22. 27. Know
ye not, sayth the Apostle, that the un-
righteous shall not inherite the kingdome of God?
Be not deceiued, neither Idolaters, nor Adul-
terers, nor Fornicators, nor vncleane per-
sons in any kinde, nor Theeues, nor Couetous,
nor Drunkards, nor Reuilers, nor Extortioners,
nor any the like, shall inherite the Kingdome
of God, 1. Cor. 6. 9. Whosoever leades a
lewd and vnsanctified life on earth, shall
neuer liue a blessed and glorified life in
heauen. For without holinesse no man shall
see the Lord. What manner of persons
then ought wee to bee, in all holy con-
uersation and godlinesse? How ought we
to follow holinesse, in all the kindes of it,
both in soule and body, both in heart and
life? In all the parts of it, by departing
from all euill, and indeauouring our selues
to all good? In all the degrees of it, by
growing vp vnto full holines in the feare
of God? And in all the holy meanes of it,
especially by giuing all diligence to the

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Word and Prayer. Wherefore hee that
is not yet holy, let him become holy;
and hee that is holy, let him be more
holy: that so hauing fruite in holi-
nesse, our end may bee euerlasting life.
Which eternall life, as it is the free gift of
God; So, he giue it to vs all, through Je-
sus Christ our Lord. To whom with the
Father, and the holy Spirit, three persons,
and one indiuisible God, be all Ho-
nour, Power, Praise, and Thank-
giuing, now and for euer.

A M E N.

FINIS.



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